

## Home And Harem Nation Gender Empire And The Cultures Of Travel Post Contemporary Interventions 1st First Edition By Grewal Inderpal 1996

A Companion to Gender Studies presents a unified and comprehensive vision of its field, and its new directions. It is designed to demonstrate in action the rich interplay between gender and other markers of social position and (dis)privilege, such as race, class, ethnicity, and nationality. Presents a unified and comprehensive vision of gender studies, and its new directions, injecting a much-needed infusion of new ideas into the field; Organized thematically and written in a lucid and lively fashion, each chapter gives insightful consideration to the differing views on its topic, and also clarifies each contributor's own position; Features original contributions from an international panel of leading experts in the field, and is co-edited by the well-known and internationally respected David Theo Goldberg.

New readings offer insights into the opportunities and limitations offered by cyberspace, ideas of domesticity and the public/private split within politics and culture. Other topics include women's health, disability, citizenship and nationalism.

Now in its third edition, *Feminist Literary Theory* remains the most comprehensive, single volume introduction to a vital and diverse field Fully revised and updated to reflect changes in the field over the last decade Includes extracts from all the major critics, critical approaches and theoretical positions in contemporary feminist literary studies Features a new section, Writing 'Glocal', which covers feminism's dialogue with postcolonial, global and spatial studies Revised chapter introductions provide readers with helpful contextual information while extensive notes offer recommendations for further reading New forms of transnational mobility and diasporic belonging have become emblematic of a supposed 'global' condition of uprootedness. Yet much recent theorizing of our so-called 'postmodern' life emphasizes movement and fluidity without interrogating who and what is 'on the move'. This original and timely book examines the interdependence of mobility and belonging by considering how homes are formed in relationship to movement. It suggests that movement does not only happen when one leaves home, and that homes are not always fixed in a single location. Home and belonging may involve attachment and movement, fixation and loss, and the transgression and enforcement of boundaries. What is the relationship between leaving home and the imagining of home itself? And having left home, what might it mean to return? How can we re-think what it means to be grounded, or to stay put? Who moves and who stays? What interaction is there between those who stay and those who arrive and leave? Focusing on differences of race, gender, class and sexuality, the contributors reveal how the movements of bodies and communities are intrinsic to the making of homes, nations, identities and boundaries. They reflect on the different experiences of being at home, leaving home, and going home. They also explore ways in which attachment to place and locality can be secured - as well as challenged - through the movements that make up our dwelling places. *Uprootings/Regroundings: Questions of Home and Migration* is a groundbreaking exploration of the parallel and entwined meanings of home and migration. Contributors draw on feminist and postcolonial theory to explore topics including Irish, Palestinian, and indigenous attachments to 'soils of significance'; the making of and trafficking across European borders; the female body as a symbol of home or nation; and the shifting grounds of 'queer' migrations and 'creole' identities. This innovative analysis will open up avenues of research on a novel and important argument that the articulation of women's rights was a necessary prerequisite to the development of a coherent and universal theory of human rights. This title was made Open Access by libraries from around the world through Knowledge Unlatched.

Moving across academic disciplines, geographical boundaries, and literary genres, *Home and Harem* examines how travel shaped ideas about culture and nation in nineteenth-century imperialist England and colonial India. Inderpal Grewal's study of the narratives and discourses of travel reveals the ways in which the colonial encounter created linked yet distinct constructs of nation and gender and explores the impact of this encounter on both English and Indian men and women. Reworking colonial discourse studies to include both sides of the colonial divide, this work is also the first to discuss Indian women traveling West as well as English women touring the East. In her look at England, Grewal draws on nineteenth-century aesthetics, landscape art, and debates about women's suffrage and working-class education to show how all social classes, not only the privileged, were educated and influenced by imperialist travel narratives. By examining diverse forms of Indian travel to the West and its colonies and focusing on forms of modernity offered by colonial notions of travel, she explores how Indian men and women adopted and appropriated aspects of European travel discourse, particularly the set of oppositions between self and other, East and West, home and abroad. Rather than being simply comparative, *Home and Harem* is a transnational cultural study of the interaction of ideas between two cultures. Addressing theoretical and methodological developments across a wide range of fields, this highly interdisciplinary work will interest scholars in the fields of postcolonial and cultural studies, feminist studies, English literature, South Asian studies, and comparative literature.

"It enhances our understanding of intracultural and cross-cultural relationships and raises significant questions about the complexities of the colonial phenomenon in the modern era." —*Journal of World History*  
"Provides a powerful and important analysis foregrounding the ideological construction of whiteness in understandings of gender and sexuality.... Margaret Strobel manages to provide a convincing analysis of the contradictory and often challenging space occupied by European women in the project of empire." —*Signs* "Strobel is to be highly commended for an historical analysis that brings critical light to bear on the complex interactions of gender, race, and class that have shadowed both European men's and women's participation in colonialism." —*Women and Politics* "... a clear exposition and synthesis... In this useful introduction to a new field, Strobel lays out clearly the arguments on which it is built. Her book makes it possible to acquaint students with the initial array of scholarship that is already growing. She also demonstrates that rewriting an imperial history that is sensitive to gender, culture, race, sexuality, and power is an exhilarating enterprise." —*American Historical Review* Based on the published accounts of travelers and officials' wives, biographies and other materials, this is a lively, fast-paced account of the roles of white women in the British empire, from about 1880 to the recent past. The European women of the second British empire carved out a space for themselves amid the options made available to them by British expansion, but they too were treated as inferiors—the inferior sex within the superior race. "... a lively and interesting book..." -- *American Historical Review* These writers reveal the power relations of gender, class, race, and sexuality at the heart of the imperialisms, colonialisms, and nationalisms that have shaped our modern world. Topics include the (mis)representations of Native women by European colonizers, the violent displacement of women through imperialisms and nationalisms, and the relations between and among feminism, nationalism, imperialism, and colonialism.

Was Paul an opponent of imperialism or a participant in the patriarchal social codes of his day? Joseph A. Marchal moves beyond this too-simple dichotomy to examine the language of power and obedience, ethnicity, and gender in Paul's letters.

Why were the Victorians more fascinated with secrecy than people of other periods? What is the function of secrets in Victorian fiction and in the society depicted, how does it differ from that of other periods, and how did readers of Victorian fiction respond to the secrecy they encountered? These are some of the questions Leila May poses in her study

of the dynamics of secrecy and disclosure in fiction from Queen Victoria's coronation to the century's end. May argues that the works of writers such as Charlotte Brontë, William Makepeace Thackeray, Mary Elizabeth Braddon, Edward Bulwer-Lytton, and Arthur Conan Doyle reflect a distinctly Victorian obsession with the veiling and unveiling of information. She argues that there are two opposing vectors in Victorian culture concerning secrecy and subjectivity, one presupposing a form of radical Cartesian selfhood always remaining a secret to other selves and another showing that nothing can be hidden from the trained eye. (May calls the relation between these clashing tendencies the "dialectics" of secrecy and disclosure.) May's theories of secrecy and disclosure are informed by the work of twentieth-century social scientists. She emphasizes Georg Simmel's thesis that sociality and subjectivity are impossible without secrecy and Erving Goffman's claim that sociality can be understood in terms of performativity, "the presentation of the self in everyday life," and his revelation that performance always involves disguise, hence secrecy. May's study offers convincing evidence that secrecy and duplicity, in contrast to the Victorian period's emphasis on honesty and earnestness, emerged in response to the social pressures of class, gender, monarchy, and empire, and were key factors in producing both the subjectivity and the sociality that we now recognize as Victorian.

In *Saving the Security State* Inderpal Grewal traces the changing relations between the US state and its citizens in an era she calls advanced neoliberalism. Marked by the decline of US geopolitical power, endless war, and increasing surveillance, advanced neoliberalism militarizes everyday life while producing the "exceptional citizens"—primarily white Christian men who reinforce the security state as they claim responsibility for protecting the country from racialized others. Under advanced neoliberalism, Grewal shows, others in the United States strive to become exceptional by participating in humanitarian projects that compensate for the security state's inability to provide for the welfare of its citizens. In her analyses of microfinance programs in the global South, security moms, the murders at a Sikh temple in Wisconsin, and the post-9/11 crackdown on Muslim charities, Grewal exposes the fissures and contradictions at the heart of the US neoliberal empire and the centrality of race, gender, and religion to the securitized state. Drawing on a wide range of Dutch, English, French, Italian, Portuguese, and Spanish sources, *Empires of Love* shows how the encounter with Asia shaped the way early modern Europeans came to define their racial and sexual identities.

"Vanguard of a New Modernity" draws feminist scholarly and political attention towards the women activists of the Jamaat-e-Islami, a major movement of Islamic renewal and reform in South Asia. In this ethnographic and textual study, Jamal examines the experiences of these women from 2002 to 2008 when significant numbers of Jamaat women came to occupy leadership positions within Pakistani state structure.

An examination of the ways in which gender intersects with informal and formal education in England, Germany, Indonesia, South Africa, USA and the Netherlands. The book looks at various issues including: citizenship; authority; colonialism and education; and the construction of national identities.

*Organizing Empire* critically examines how concepts of individualism functioned to support and resist British imperialism in India. Through readings of British colonial and Indian nationalist narratives that emerged in parliamentary debates, popular colonial histories, newsletters, memoirs, biographies, and novels, Purnima Bose investigates the ramifications of reducing collective activism to individual intentions. Paying particular attention to the construction of gender, she shows that ideas of individualism rhetorically and theoretically bind colonials, feminists, nationalists, and neocolonials to one another. She demonstrates how reliance on ideas of the individual—as scapegoat or hero—enabled colonial and neocolonial powers to deny the violence that they perpetrated. At the same time, she shows how analyses of the role of the individual provide a window into the dynamics and limitations of state formations and feminist and nationalist resistance movements. From a historically grounded, feminist perspective, Bose offers four case studies, each of which illuminates a distinct individualizing rhetorical strategy. She looks at the parliamentary debates on the Amritsar Massacre of 1919, in which several hundred unarmed Indian protesters were killed; Margaret Cousins's firsthand account of feminist organizing in Ireland and India; Kalpana Dutt's memoir of the Bengali terrorist movement of the 1930s, which was modeled in part on Irish anticolonial activity; and the popular histories generated by ex-colonial officials and their wives. Bringing to the fore the constraints that colonial domination placed upon agency and activism, *Organizing Empire* highlights the complexity of the multiple narratives that constitute British colonial history.

A revisionist history of the origins of Egyptian nationalism and the revolution of 1919, focusing on gender and the family.

'Home' is a significant geographical and social concept. It is not only a three-dimensional structure, a shelter, but it is also a matrix of social relations and has wide symbolic and ideological meanings; home can be feelings of belonging or of alienation; feelings of home can be stretched across the world, connected to a nation or attached to a house; the spaces and imaginaries of home are central to the construction of people's identities. An essential guide to studying home and domesticity, this book locates 'home' within wider traditions of thought. It analyzes different sources, methods and examples in both historical and contemporary contexts; ranging from homes on the American frontier and imperial domesticity in British India, to Australian suburbs, multicultural London, and South Asian diasporic homes. The core argument of the book has three main parts that cut across each of its chapters: home-making identity and belonging homely and unhomely spaces. Each chapter includes text boxes and exercises and is well illustrated with cartoons, line drawings, and photographs. Outlining the social relations shaping, (and being influenced by) the geographies of home; and the imaginative as well as material importance of home, this book will be a valuable reference for students of geography, sociology, gender studies, and those interested in the home and domesticity.

An exciting collection of essays connecting postcolonialism and the Gospel of John, written by a group of international scholars, both established and new, from Hispanic, African, Jewish,

Chinese, Korean and African-American backgrounds. It explores important topics such as the appropriation of John in settler communities of the United States and Canada, and the use of John in the colonisation of Africa, Asia, Latin America and New Zealand. The interpreters represent communities of borderland dwellers, women in colonised settings, minority ethnic groups within colonised centres and others. In an era of rapid globalisation, increased travel, rising diasporic communities and neo-colonialism, it is crucial that biblical scholars find ways to address this world with critical skill and sensitivity. This book fills this need.

In this creative, ethnographic, and historical critique of labor practices on an Indian plantation, Piya Chatterjee provides a sophisticated examination of the production, consumption, and circulation of tea. *A Time for Tea* reveals how the female tea-pluckers seen in advertisements—picturesque women in mist-shrouded fields—came to symbolize the heart of colonialism in India. Chatterjee exposes how this image has distracted from terrible working conditions, low wages, and coercive labor practices enforced by the patronage system. Allowing personal, scholarly, and artistic voices to speak in turn and in tandem, Chatterjee discusses the fetishization of women who labor under colonial, postcolonial, and now neofeudal conditions. In telling the overarching story of commodity and empire, *A Time for Tea* demonstrates that at the heart of these narratives of travel, conquest, and settlement are compelling stories of women workers. While exploring the global and political dimensions of local practices of gendered labor, Chatterjee also reflects on the privileges and paradoxes of her own “decolonization” as a Third World feminist anthropologist. The book concludes with an extended reflection on the cultures of hierarchy, power, and difference in the plantation’s villages. It explores the overlapping processes by which gender, caste, and ethnicity constitute the interlocked patronage system of villages and their fields of labor. The tropes of coercion, consent, and resistance are threaded through the discussion. *A Time for Tea* will appeal to anthropologists and historians, South Asianists, and those interested in colonialism, postcolonialism, labor studies, and comparative or international feminism. Designated a John Hope Franklin Center book by the John Hope Franklin Seminar Group on Race, Religion, and Globalization.

*Theorizing NGOs* examines how the rise of nongovernmental organizations (NGOs) has transformed the conditions of women's lives and of feminist organizing. Victoria Bernal and Inderpal Grewal suggest that we can understand the proliferation of NGOs through a focus on the NGO as a unified form despite the enormous variation and diversity contained within that form. *Theorizing NGOs* brings together cutting-edge feminist research on NGOs from various perspectives and disciplines. Contributors locate NGOs within local and transnational configurations of power, interrogate the relationships of nongovernmental organizations to states and to privatization, and map the complex, ambiguous, and ultimately unstable synergies between feminisms and NGOs. While some of the contributors draw on personal experience with NGOs, others employ regional or national perspectives. Spanning a broad range of issues with which NGOs are engaged, from microcredit and domestic violence to democratization, this groundbreaking collection shows that NGOs are, themselves, fields of gendered struggles over power, resources, and status. Contributors: Sonia E. Alvarez, Victoria Bernal, LeeRay M. Costa, Inderpal Grewal, Laura Grünberg, Elissa Helms, Julie Hemment, Saida Hodžic, Lamia Karim, Sabine Lang, Lauren Leve, Kathleen O'Reilly, Aradhana Sharma

Sarah De Mul is a Postdoctoral Fellow of the Research Foundation Flanders (FWO-Vlaanderen) in the Department of Literary Studies at the University of Leuven. Her publications and research interests are in the field of comparative postcolonial studies, with a particular focus on gender, memory, and empire in Neerlandophone and Anglophone literature.

*Home and Harem Nation, Gender, Empire and the Cultures of Travel* Duke University Press

*Haram in the Harem* focuses on the differences in nationalist discourse regarding women and the way female writers conceptualized the experience of women in three contexts: the middle-class Muslim reform movement, the Algerian Revolution, and the Partition of India. During each of these periods the subject of women, their behavior, bodies, and dress were discussed by male scholars, politicians, and revolutionaries. The resonating theme amongst these disparate events is that women were believed to be best protected when they were ensconced within their homes and governed by their families, particularly male authority, whether they were fathers, brothers, or husbands. The threat to national identity was often linked to the preservation of womanly purity. Yet for the writers of this study, Ismat Chughtai (1915-1991), Assia Djebar (1936-), and Khadija Mastur (1927-1982), the danger to women was not in the public sphere but embedded within a domestic hierarchy enforced by male privilege. In their fictional texts, each writer shows how women resist, subvert, and challenge the normative behaviors prescribed in masculine discourse. In their writings they highlight the different ways women negotiated private spaces between intersecting masculine hegemonies of power including colonialism and native patriarchy. They demonstrate distinct literary viewpoints of nation, home, and women's experiences at particular historical moments. The choice of these various texts reveals how fiction provided a safe space for female writers to contest traditional systems of power. Bringing into focus the voices and experiences of women - who existed as limited cultural icons in the nationalist discourse - is a common theme throughout the selected stories. This book showcases the fluidity of literature as a response to the intersections of gender, race, and nation.

The essays in this collection focus on the ways rural life was represented during the long nineteenth century. Contributors bring expertise from the fields of history, geography and literature to present an interdisciplinary study of the interplay between rural space and gender during a time of increasing industrialization and social change.

Extrait de la couverture : " 'Those of us who take intellectual production as a site for politics badly need the kind of profound and sophisticated thinking that went into this collection... The pleasures of this text are rare multiple : it reminds us that critique can be an act of creation and alliance ; it opens up needful conversations ; it establishes the difference between understanding what it means to refer to the global without mistaking it for all that there is.' - Wahneema Lubiano, Princeton University."

*Radical Democracy* addresses the loss of faith in conventional party politics and argues for new ways of thinking about diversity, liberty and civic responsibility. The cultural and social theorists in *Radical Democracy* broaden the discussion beyond the conventional and conservative rhetoric by investigating the applicability of radical democracy in the United States. Issues debated include whether democracy is primarily a form of decision making or an instrument of popular empowerment; and whether democracy constitutes an abstract ideal or an achievable goal.

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In addition to shouldering the blame for the increasing incidence of venereal disease among sailors and soldiers, prostitutes throughout the British Empire also bore the burden of the contagious diseases ordinances that the British government passed. By studying how British authorities enforced these laws in four colonial sites between the 1860s and the end of the First World War, Philippa Levine reveals how myths and prejudices about the sexual practices of colonized peoples not only had a direct and often punishing effect on how the laws operated, but how they also further justified the distinction between the colonizer and the colonized.

By putting past and present scholarship into dialogue with each other, this book addresses accomplishments in Canadian women's and gender history, as well as ongoing silences and absences.

In *Transnational America*, Inderpal Grewal examines how the circulation of people, goods, social movements, and rights discourses during the 1990s created transnational subjects shaped by a global American culture. Rather than simply frame the United States as an imperialist nation-state that imposes unilateral political power in the world, Grewal analyzes how the concept of "America" functions as a nationalist discourse beyond the boundaries of the United States by disseminating an ideal of democratic citizenship through consumer practices. She develops her argument by focusing on South Asians in India and the United States. Grewal combines a postcolonial perspective with social and cultural theory to argue that contemporary notions of gender, race, class, and nationality are linked to earlier histories of colonization. Through an analysis of Mattel's sales of Barbie dolls in India, she discusses the consumption of American products by middle-class Indian women newly empowered with financial means created by India's market liberalization. Considering the fate of asylum-seekers, Grewal looks at how a global feminism in which female refugees are figured as human rights victims emerged from a distinctly Western perspective. She reveals in the work of three novelists who emigrated from India to the United States—Bharati Mukherjee, Chitra Banerjee Divakaruni, and Amitav Ghosh—a concept of Americanness linked to cosmopolitanism. In *Transnational America* Grewal makes a powerful, nuanced case that the United States must be understood—and studied—as a dynamic entity produced and transformed both within and far beyond its territorial boundaries.

The essays in *Home Words* explore the complexity of the idea of home through various theoretical lenses and groupings of texts. One focus of this collection is the relation between the discourses of nation, which often represent the nation as home, and the discourses of home in children's literature, which variously picture home as a dwelling, family, town or region, psychological comfort, and a place to start from and return to. These essays consider the myriad ways in which discourses of home underwrite both children's and national literatures. *Home Words* reconfigures the field of Canadian children's literature as it is usually represented by setting the study of English- and French-language texts side by side, and by paying sustained attention to the diversity of work by Canadian writers for children, including both Aboriginal peoples and racialized Canadians. It builds on the literary histories, bibliographical essays, and biographical criticism that have dominated the scholarship to date and sets out to determine and establish new directions for the study of Canadian children's literature.

An interdisciplinary study of visual representations of British colonial power in the eighteenth century.

By focusing on the religio-political dimension of the Gospel of John and using a postcolonial framework, Kim reads the Gospel of John as a Jewish nationalist discourse that develops at the expense of its female characters.

Is there a truly Arab feminist movement? Is there such a thing as 'Islamic' feminism? What does it mean to be a 'feminist' in the Arab World today? Does it mean grappling with the main theoretical elements of the movement? Or does it mean involvement at the grassroots level with everyday activism? This book examines the issues and controversies that are hotly debated and contested when it comes to the concept of feminism and gender in Arab society today. It offers explorations of the theoretical issues at play, the latest developments of feminist discourse, literary studies and sociology, as well as empirical data concerning the situation of women in Arab countries, such as Iraq and Palestine. It is certainly not surprising that when looking at the situation on the ground in many countries of the Arab World- particularly Palestine, Iraq and Lebanon, as well as Sudan- issues of war, civil conflict, military occupation and imperialism often override those of gender. The place of feminism in this context is extremely problematic, as nationalist, sectarian, religious and class interests- not to mention the interests of occupation authorities and the resistance movements that oppose them- supersede feminism as a public concern, even among many women. Arab feminists are thus either co-opted by these interests or find themselves in the frustrating position of negotiating their way through a minefield of contradictory imperatives and loyalties. *Arab Feminisms* examines these contexts and sheds light upon the difficult position in which feminists often find themselves. It looks at different social and political situations, such as the development of Palestinian feminist discourse in a post-Oslo world,

the impact of the civil war in Lebanon on women, and Kuwaiti women's struggles for equality. This book therefore offers valuable theoretical analysis as well as indispensable first-hand accounts of feminism in the Arab World for those researching gender relations in the Middle East and beyond.

This volume chronicles a quarter-century of feminist theorizations on equality and liberty. The essays demonstrate a continuing commitment to feminist method (a democratic notion that all people have a right to participate in the production of knowledge of the world, including legal knowledge) and manifest feminism's continuing critical tradition (namely, theorists' willingness to see multiple factors, including feminism itself, as obstructing enlightened constructions of the world). Taken together, the essays suggest that liberty to make the world is not just a means to an end - equality - but is a substantive end in itself.

"This breathtakingly broad, interdisciplinary reader demonstrates how widely feminist thinking has spread, how deeply it has shaken settled assumptions in the disciplines and how much new light it throws on contemporary controversies." - Myra Marx Ferree, University of Wisconsin-Madison "A timely intervention and highly engaged, thoughtful and scholarly analysis of the state of gender and women's studies in the West by three eminent feminist scholars... Highly cognisant of the central issues that have fractured, blocked and enhanced western feminism." - Bev Skeggs, Goldsmiths "The comprehensiveness and the interdisciplinary range of themes are impressive, and they make the Handbook into a wonderful tool for teachers and students of women's and gender studies." - Nina Lykke, Linköping University Gender and women's studies is one of the most challenging fields within the social sciences - the dynamics of gender relations and the social and cultural implications of gender constructions offer a lively forum of debate. The Handbook of Gender and Women's Studies presents a comprehensive and engaging review of the most recent developments within the field, including the study of masculinity, the feminist implications of postmodernism, the 'cultural turn' and globalization. The authors review current research and offer critical analyses of women's and gender studies in work, the welfare state, family, education, religion, violence and war and feminist global politics. Edited by three leading academics from Europe and the United States, and with 25 chapters written by scholars based throughout the world, the Handbook situates the most important debates in the field within a uniquely international and interdisciplinary context. The Handbook is a useful introduction to gender theory and an exciting starting-point for fresh debates.

As exemplified by Madame Butterfly, East-West relations have often been expressed as the relations between the masculine, dominant West and the feminine, submissive East. Yet, this binary model does not account for the important role of white women in the construction of Orientalism. Mari Yoshihara's study examines a wide range of white women who were attracted to Japan and China in the late nineteenth and early twentieth century and shows how, through their engagement with Asia, these women found new forms of expression, power, and freedom that were often denied to them in other realms of their lives in America. She demonstrates how white women's attraction to Asia shaped and was shaped by a complex mix of exoticism for the foreign, admiration for the refined, desire for power and control, and love and compassion for the people of Asia. Through concrete historical narratives and careful textual analysis, she examines the ideological context for America's changing discourse about Asia and interrogates the power and appeal--as well as the problems and limitations--of American Orientalism for white women's explorations of their identities. Combining the analysis of race and gender in the United States and the study of U.S.-Asian relations, Yoshihara's work represents the transnational direction of scholarship in American Studies and U.S. history. In addition, this interdisciplinary work brings together diverse materials and approaches, including cultural history, material culture, visual arts, performance studies, and literary analysis. *Embracing the East* was the winner of the 2003 Hiroshi Shimizu Award of the Japanese Association for American Studies (best book in American Studies by a junior member of the association).

Between the English Civil War of 1642 and the American Revolution, countless British missionaries announced their intention to "spread the gospel" among the native North American population. Despite the scope of their endeavors, they converted only a handful of American Indians to Christianity. Their attempts to secure moral and financial support at home proved much more successful. In *The Poor Indians*, Laura Stevens delves deeply into the language and ideology British missionaries used to gain support, and she examines their wider cultural significance. Invoking pity and compassion for "the poor Indian"—a purely fictional construct—British missionaries used the Black Legend of cruelties perpetrated by Spanish conquistadors to contrast their own projects with those of Catholic missionaries, whose methods were often brutal and deceitful. They also tapped into a remarkably effective means of swaying British Christians by connecting the latter's feelings of religious superiority with moral obligation. Describing mission work through metaphors of commerce, missionaries asked their readers in England to invest, financially and emotionally, in the cultivation of Indian souls. As they saved Indians from afar, supporters renewed their own faith, strengthened the empire against the corrosive effects of paganism, and invested in British Christianity with philanthropic fervor. *The Poor Indians* thus uncovers the importance of religious feeling and commercial metaphor in strengthening imperial identity and colonial ties, and it shows how missionary writings helped fashion British subjects who were self-consciously transatlantic and imperial because they were religious, sentimental, and actively charitable.

This book explores the gender issues associated with international migration in dual career households. Adopting a feminist approach, the author links research in economics, sociology, management and business and human geography to explore post-industrial managerial and professional careers. Particular emphasis is placed on the way in which social mobility and spatial mobility are entwined. The author explores the location and mobility decisions of dual career households, examining their personal and household biographies as well as published statistics. Of essential interest to scholars of human geography, sociology and gender studies, this book will also interest those working in organizational, migration and urban studies.

In the late nineteenth century, as dominance of British power in India led to the imposition of an alien culture on indigenous life-ways, the entire world of local domestic life and its most intimate relationships became contested ground. This anthology offers translated selections from nine Bengali domestic manuals written by both men and women in the course of these debates and contestations. In simple and often colloquial language these how to do it books act as guides to conducting relations within a family context, child rearing, and household management. Often presented in the form of an intimate dialogue between husband and wife in the dead of the night, the translations provide an unusual insight into the home of the Bengali *bhadralok* in colonial times. As one hurtles from one representation of middle-class reformism to another, it becomes clear that this anthology is an invaluable addition to the rather thin collection of translated primary sources of this period. The book will be of interest to students and scholars of gender studies, history, sociology, lay readers interested in the culture of the colonial period, as well as

all informed women readers.

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